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THE IMPROVEMENT OF TIME.

DAYS and years are the only natural divisions of time, and while the morning admonishes us of the mercies of the night, and crowds our minds with purposes and plans for the ensuing day, the commencement of a *new year* ought not to be less a season of retrospective reflection, and of humble and sincere determination to spend the future better than the past. How swiftly run the wheels of time! how soon the twelve short months fly round! how much of our time has run to waste, and how uncertain our opportunities for redeeming that which we have lost! Man walketh in a vain shadow, he boasteth in his goods laid up for "many years," yet knoweth not what *a day* may bring forth.

Many, in fact, cannot be said yet to live, although every mark of age is upon them; all their good is yet matter of *hope*; "by and bye, and I shall be at it—next year and all will be straight," are the dreams and vain purposes of many. Trifling and dissipation on the one hand, anxiety and avarice on the other, eat away every essential enjoyment, and flatter deluded mortals with a periodical hope that the time of their happiness is just at hand.

"Man never *is*, but always *to be* blest."

The same remark applies to our purposes of amendment. The drunkard says, "I'll let the election get over."—"Christmas shall be past and then I will begin to mend," says another; and there is scarcely a character, however abandoned, but what cherishes an intention of being better by and bye. Meanwhile, time flies on; resolutions are made and as often broken, and many a poor soul is called away from the stage of existence, on which he never took a rational step beyond *thinking* of doing his duty. Oh that the purposes of my readers, this morning, may be accompanied with deep convictions of the sinfulness of their mispent time, of the un-

certainly of life, of the importance of religion, so that they may begin the new year with repentance and prayer, and instead of *thinking* and *intending*, they may this day *practically* begin to lead a new life.

What false estimates are made as to the value of time, and as to the proper mode in which it should be employed! "The lust of the eye, the lust of the flesh, and the pride of life;" or covetousness, sensuality, and pride, are our imperial deities. Thousands crowd their shrines, and tens of thousands devote all their leisure, by night and by day, to the service of these idols. The state of society manifests an immense arrear of philanthropy and Christian exertion, yet scarcely any are to be found, and especially among those who have the most time, who are willing to submit to the least self denial to fetch it up. The old excuses still remain; "I have this engagement and the other, and I cannot come; I pray thee have me excused." Shame on many who call themselves the ministers of Christ; they are pertinacious in doctrine; precise and exact in ceremony; preach up the glories of Christ; but when you point to the path that *He trod*, when you refer to *his labours* and *sufferings* in *going about doing good*, when you insist that he was intensely employed *among the people*, in every kind of company, that sometimes he had not so much as time even to eat bread, alas! alas! you pass upon them a sentence of criminality, which every observing man knows to be just.

If, in commencing a new year, I had access to the various classes composing society, I would give the following hints:

To the gentleman. Remember you are highly favoured as it respects wealth, influence, and time. These are a boon, which, if properly used, might be made a great blessing to yourselves and all around you. You are but mortal; the days of your life are numbered; the place that now knows you will shortly know you no more for ever, and for every gift you will be answerable to the Judge of all. Let this be a morning, then, of serious reflection, and think how many evenings, and days, and years you have spent in the paths of vice and folly. Your wealth and rank are no indemnity for idleness and sin; instead of relaxing your duties, they lay you under greater obligations. Think how much good it is in your power to accomplish, and be determined to act the part of wise men during the present year. Rid yourselves of all the temptations which exalted rank impose for the killing of time, and begin to lay your plans for a course of extensive usefulness. A good feeling between the rich and the poor is what is wanted in England; our resources are abundant; our prospects are brightening; but if the nobility and gentry still go on in their ex-

travagance, and despise the people, oppression and disunion will still be perpetuated, and rank and wealth, instead of commanding respect, will be treated as a curse to the country. Come out, then, I entreat you; descend from the false pinnacle of distinction which you so vainly admire; seek the company and friendship of all of the same blood, although distinguished by privation and poverty. It behoves you to ponder well your ways; and never, never, to forget the exclamation of the Saviour, "How hardly shall a rich man enter into the kingdom of heaven!"

To the merchant and tradesman. Your business, perhaps, is just suspended; you are taking stock to ascertain the gains or losses of the last year. Remember there is another stock taking, which you ought to regard as of even superior importance to this. Time, and talents, and wealth have been committed to you, and as a steward of God it is not unreasonable that you should calculate how you stand. You have followed your business through the year with intense anxiety. How often have your waking hours been beguiled with illusive dreams of profit! how fixed have been your affections, even when at home or elsewhere, upon the mill and the counting house! and yet how deaf to the innumerable calls of duty among your fellow men! The evening party, it is true, frequently produces relaxation, but you should remember that there are other spheres, besides this and the warehouse, in which duty calls you to move. Your pleasures and profits are perhaps derived from the labour and toil of thousands below you; how reasonable, then, that you should spare a part of your time towards ameliorating their condition, and towards making the world happier. Sink not your importance in the recluse of your study, poring over the everlasting lesson of profit and loss, but rise with an immortal ambition to higher pursuits, and possessing a competency, check the inordinate desire for wealth, and gladly devote your time and lend your aid to every cause calculated to make man wiser, more virtuous, and more happy.

To the shopkeeper and middle class. Your leisure is but little, and your opportunities of active usefulness fewer than those above you, but it is not less your duty to let your light shine before men and to be diligent in every good work. You have just closed another year of care and anxiety, and though you earn your bread not altogether by the sweat of your brow, yet to live "honestly in the sight of all men" often requires the application of all your powers. See, however, that in the midst of this, you forget not the duties you owe to God, to your neighbour, to your family, and to yourself. Diligence in business is not incompatible with

godliness; and I exhort you this morning to think seriously how you ought to spend your time, if spared, during the whole year. Begin with your own *family*; teach, instruct and guide *them*, and whatever leisure time you can spare besides, assist in sowing the seeds of goodness as extensively as possible.

To the artisan and labourer. The activity and disinterestedness of many of you are very commendable, yet I deeply regret to state, that the leisure which Saturday nights and Sundays afford, is, in many instances, spent in a manner the most degrading to man. Labouring every day, you best know the value of rest and relaxation, and should be the most careful not foolishly to throw your opportunities away. You have minds naturally as capacious as those above you, and it is by improving these, intellectually and morally, that your value in society becomes more and more manifest. While you grovel like the brutes, and seek no higher pleasures than the inebriating draught, your degradation is sure, and a state of vassalage is the most appropriate to your habits of debauch. If you class with those who have no talent or time to give instruction in any limited sphere, by all means employ your opportunities in acquiring knowledge. Get useful books or periodicals; embrace every opportunity of receiving oral instruction, and do not let these winter nights pass over without some solid improvement. Attend regularly to the duties of your families, and instead of loitering a great part of your Sabbaths in idleness and sloth, make it your pleasure to have your children around you; let them go with you to church or chapel, and be your companions. You may think it requires a deal of time to instruct your children well, but rest assured that no proxy, either Sunday school teacher or other person, can do for them what an affectionate father can. With all your scanty means, and limited opportunities, if you begin in earnest to-day, and persevere, your improvement this day twelvemonth, should you be spared, will be to yourself an ample reward. In *artificial* acquirements you are at a great distance behind the rich, but, in *natural* endowments, you are equal to any: let this consideration, also, stimulate you to exertion.

To religious professors. My principal design in addressing you, is to suggest, whether more of *your* time might not be devoted to the interests of the poor. Those who are noted for being religious characters, not unfrequently attend *three* or *four* meetings every Sabbath. Now, considering the demoralized condition of society, might not half of this time be devoted to active exertions among the people, visiting the poor, and teaching and admonishing the careless? Religion, I am quite sure, is

confined too much within the walls of certain buildings; would that it were seen more at home, and that our streets and our lanes bore testimony to its influence. While teaching is principally confined to the "pulpit," fixed for the "usual hours," approaching so near a marketable article, and stifly moulded into the fashion of "a sermon," I never expect that diffusion of Christian truth which alone can purify the world: as soon might we look for the flowing of the river to water our meadows and gardens, without the agency of the clouds to pour it upon the earth. I could wish to induce all who love their fellow-creatures, not to be content with going to hear and get good themselves, but rather to make a sacrifice, and employ a portion of their time in *going about doing good* to others. I beseech you, my Christian brethren, ask yourselves—how many cellars and miserable dwellings have I visited during the last year? how many widows and fatherless children have I succoured? to what extent have I supported plans designed to effect the general amelioration of mankind? how often have I left the easy seat in the chapel to seek out the wretched and the vicious, in order to do them good? Let this morning be a new era in our Christian exertions, and sensible that all our actions and all our motives are recorded in heaven, let it be your determination and mine, in the strength of God, to spend this year better than we spent the last. We shall have a reward in our own bosoms; this will cheer the recollections of a dying pillow; a faithful God will approve our services, for they that turn many to righteousness shall shine as the sun in the firmament for ever and ever.

THE LATE ELECTIONS.

A thousand reflections crowd upon the mind of an impartial spectator of the proceedings at an election, and yet there is scarcely a single incident that can afford gratification to the man who views the intellectual, rational, and moral advancement of the people as the best sign of national greatness. An election ought to be regarded as a sacred opportunity afforded to the people of England to elect their representatives, by whose acts and deeds every interest in the kingdom will be materially affected. On such an occasion what would be the conduct of an intelligent, moral, patriotic people? To consider well the momentous charge committed to their hands; to proceed in the execution of it with sobriety, discrimination, and honesty; and sinking every selfish motive, to engage in the election with a sincere desire to advance, not their own interest, but the interest of the nation. And,

duly estimating the rights of conscience, and the unalienable privilege of every enfranchised Englishman *to think and act for himself*, they would abhor the practise of bribery, whether by money, meat, drink, or employment, and also that of intolerance in intimidating those who might manifest a difference of opinion. When the law confers a right, no man should interfere with it, and the privilege should be as sacred and as safe in the hands of the servant as the master.

But what have we beheld during the election just over? I fix not upon one borough; for bribery and corruption have been general. The extent of the practice of compulsion, intimidation, and bribery has mostly been proportioned to the unworthiness of the individual whose interest they have been intended to serve. Men have been brought forward as candidates who are destitute of every essential qualification of a representative of the people, whose wealth or connections have been substituted for intellect, and presumption for principle and good conduct. Instead of appealing to the sober judgments and impartial reflections of the electors upon the *merits* of the candidates, their friends have sought out every secret spring of *selfishness*; those whose grovelling souls could be won with *interest*, the tempting bait has been aptly moulded to suit; others more lax in their habits, and with less hypocrisy and guile, have been taken captive by the bottle, in the love of which concentrated all their patriotism. Why inundate a borough with ale, and rum, and brandy? Is this the enlightenment which is to follow the extension of the franchise? Is this the argument by which the unpurchasable voters are to come to a conclusion as to the fitness of a candidate? Oh! England, where is thy boasted virtue? thy liberty? thy vaunted progress in knowledge? Where is your love of country, ye boasting free men? Now when the destinies of the empire are momentarily placed in your hands, you treacherously betray them for lucre, and sell them for a pot of beer. Slaves of interest! your mouths are closed; you are generally the first to condemn every man in power; to impeach the honesty of ministers; to condemn them for their servility, and to accuse them as place hunters, but now you have sanctioned in your own conduct the worst corruption of the worst of men. Let eternal silence seal the accusing lips of every man who has voted against his conscience to screen his interest. What can we think of the man who says, "I would as soon vote for the devil as for ——," and yet votes for him, lest he should loose his custom! For the poor electors, who, like cattle at the market, are driven to the poll, against the dictates of conscience, the free exercise of which is the dearest gem of liberty, I could

freely weep. Rather than see his children without bread, the poor man gives his mind to another, and barter his freedom for a little employment. When will this tyranny cease? how long shall the *poverty* of the man be deemed a sufficient reason for invading his rights? When will our rich men learn the plainest lesson of our religion, "Do to others as you would others should do unto you?"

As to the scenes of vice exhibited at the election, I really feel disgusted. We have long been talking about the march of mind, and the progress of civilization, but really with these specimens before us what can we say? It seems as if some demon had possessed the people, and that the obligation of all laws, human and divine, was suspended. To see the fury of the multitude, to read the revenge depicted in their countenances, to hear their malicious and murderous language, the imprecations and oaths of one party against another, to see fellow-townsmen and neighbours pitching themselves against each other for battle, fighting in the streets, wantonly destroying property, and spreading confusion and disasters abroad; to see men reeling drunk in the street, and others striving to mad-den party contest by an almost unlimited diffusion of intoxicating liquor; and at a time when all should be peaceable and orderly, gives us such a view of a Christian people (a Christian people!) as must throw discredit upon the very name wherever it is known. It is, in fact, a concentrated developement of *real character*; and proves beyond dispute that with all our noise about religion, and all the vast sums spent for its support, the best, the *practical* part the people have yet to learn. Do we need to go across the seas to seek for barbarism and for opportunities of teaching the ignorant and correcting the vicious? Oh! let us look at home. Let the scenes of Preston, Blackburn, Bolton, Liverpool, and Sheffield, be deeply engraven upon the recollection of all who are truly wishful to reform the people. To make the matter worse, in this town every elector was required to take the oaths, still left binding by the reform bill, and here about 6000 persons, each professedly appealing three or four times to God for the truth of what, in general, he neither understood nor regarded, exhibited a scene of profanity without a parallel. Amongst the present bad effects of elections, are the various breaches of friendship which follow; unwilling to give each other credit for their motives, and "to think and let think," friends become enemies, and cherish the unchristian feeling of resentment for a long time. What a misfortune, for men to possess so little acquaintance with human nature as to think all minds should see an object in the same light; physical organization, educa-

tion, rank, association, not to say interest, all tend to produce a difference of opinion; and to attempt to control *opinion*, or to *coerce* its *exercise* at an election, is assuming an authority which belongs to no human being. Women, in this respect, I think, are worse than men; influenced by party spirit, we hear them uttering the most embittered revenge even towards those whom they had previously regarded as friends, and actually withdrawing their custom from shops where they had traded for years, merely because the vote was given to an adverse interest. Many instances of gentlemen having sent to their shoemakers, &c. *to bring in their bills*—of masters either turning their men out of their employ, or shewing every symptom of displeasure, have occurred; and while men in this rank of life manifest so much littleness of mind, so much tyranny, no wonder that we find the same among the more uneducated classes. Until we have more moral principle in the nation, and consequently among the electors, it will be necessary to make several changes in the law of elections. The reform bill, by reducing the time from fifteen days to two, has certainly mitigated the evil. The ballot is a proposed remedy, which, though untried here, would doubtless be an improvement; though, perhaps, not to the extent that some may imagine. The oaths, at any rate, ought all to be abandoned: at a season like this, when there is so much excitement, men cannot be bound down by oaths. I am sorry to find that for the evils with which we are constantly beset, instead of tracing the *real cause*, the want of religious principle and moral character, and seeking a sure and an appropriate remedy, men generally rest their hopes of improvement upon a change in the law, written upon parchment, and a revision of the external arrangements of our policy. Laws, like the rails on the railway, mark out the tract which we are to proceed in, but *moral principle*, like the power of steam, can alone ensure a steady, sincere, and persevering obedience. When we have virtuous people, we shall have pure elections and good representatives.

PLAN OF A TEMPERANCE SOCIETY.

At the repeated requests of my friends, I have drawn up the following *Plan of a Temperance Society*; and though it is principally taken from the operations of the Society at Preston, yet it embodies several particulars which we have not yet put in practice. Though but a *sketch*, I presume it will be found pretty comprehensive, and to include nothing but what is perfectly practicable.

A Temperance Society is an association of sober persons, to arrest the

progress of intemperance, and to remove its causes. Its members consist of all parties, political and religious, of both sexes, and of all grades in society. It is not deemed prudent to admit any younger than fourteen or sixteen years of age, unless specially requested by some acquaintance. The laudable object which these Societies have in view is accomplished by various means, which this paper will explain.

Organization. In the first instance, a few individuals meet together and form themselves into a provisional committee. They purchase a quantity of tracts, and circulate them, especially among those who are likely to render assistance in the undertaking. And to secure a good beginning, nothing is more important than to get a lecture or two delivered either by some of those talented advocates who are sent out from the British and Foreign Society, or by any friend to Temperance Societies. A good impression being thus produced, a public meeting may afterwards be called, at which it must always be an object to secure the assistance and co-operation of *all parties*. At this meeting the whole subject is explained, rules adopted, and a committee formed. The "fundamental principle" or "pledge" having been previously drawn up, is read, and at the close of the meeting every person who wishes to join the Society is requested to sign it.

The pledge. The members consist of all who sign a *pledge of abstinence from ardent spirits*, and of moderation in all other liquors. These pledges vary in expression, though much the same in import. Some of them point directly against *ale drinking*, and tie the members not to take it in a public house. Whether it would be practicable to unite a sufficient number upon a pledge of *total abstinence from all intoxicating liquors*, in my opinion the most consistent pledge, I am not prepared to say; but this I do know, that the *moderate* clause is very much abused by many members. The following is the essence of the Preston pledge: "We do voluntarily agree that we will totally abstain from ardent spirits ourselves, and will not give nor offer them to others, except as medicines. And if we use other liquors, it shall be in *great moderation*; and we will endeavour to discountenance the causes and practices of intemperance." A number of copies of this are printed at the head of sheets of paper ruled with faint lines and columns, corresponding with the register. I may here observe, I have long been of opinion that by membership being made to commence simply upon a person's signing, or getting another person to sign, his name to the pledge, many improper characters are introduced, and the condition of membership being left in so loose

a state, numbers are walking inconsistently, and in some instances little or no organization remains. Instead of begging from door to door for names, or taking those of persons who may happen to be under excitement at a meeting, it would be better either to have a time and place fixed for receiving members, which might be done with care and discrimination, or to receive none but those *recommended* by some other steady member. It is better to have a *few* consistent members than multitudes of mere names.

Rules. I have not yet seen any perfect code of laws for these Societies; and, indeed, their operations are so simple and open as to need very few rules. The following may be regarded as among the most important regulations:

That this Society shall consist of all who may affix their signatures to the fundamental principle.—That a committee of management shall be formed, consisting of a treasurer, secretary, and at least twelve other members, who shall meet as often as may be found necessary for the dispatch of business.—That any member who may wish to withdraw his or her name, shall be at liberty so to do on intimating such desire to the secretary. In case of delinquency, the individual shall be visited by one or more of the committee, and after repeated admonition, if deemed irreclaimable, expelled. If the committee think proper, they shall be read out at a public meeting.—No contribution is to be levied as a condition of membership, but the expences necessary for carrying on the work shall be raised by subscriptions and donations.—No party politics, nor any sectarian peculiarities in religion, shall be introduced either into the tracts or the speeches at the meetings.—The treasurer and secretary may at any time call a committee meeting, either of their own accord or at the request of a majority of committee men. Besides the annual meeting of the Society, the secretary is obliged to call a public meeting of the members, if requested either by a majority of the committee or a majority of those who are *bono fide* members.—No alteration can take place in the rules but by the sanction of two-thirds of the members present at a public meeting.

Excepting fundamental rules, it is much better to leave the regulations to be made by the committee as occasion serves, according to the purport of the following rule:

That the committee shall be authorised to make such temporary rules as may be deemed expedient, which rules shall be considered permanent when they have received the sanction of a public meeting.

Officers. These may be divided into the *indispensable* and the *honorary*. The latter consists of "patrons," "presidents," and "vice presidents." However some may be enamoured with long lists of honourable names, it is enough to say, that Societies may be formed and become equally efficient without them. While I find one Society with twenty-nine "vice presidents" and a "patron," most of whom with high titles,

complaining that for want of means they are "compelled constantly to dismiss without a single tract the numerous poor," I know others, which, with simply a committee, consisting mostly of working men, can distribute plenty of tracts, and carry on the temperance cause effectively. The officers I would recommend are as follows, all of whom, with the resident ministers and other active individuals, should form the *committee*.

A *treasurer*, into whose hands all donations and subscriptions should be paid, and who should discharge all bills, after being examined and passed by the committee, and preserve vouchers for the same.

A *secretary*, who shall summon the attendance of the committee; attend at the meetings, and enter all the minutes regularly in a book; send copies of resolutions to such individuals as may have work appointed for them to do; to preserve all papers and letters belonging to the Society, and conduct all correspondence under the direction of the committee. This is an important office, and should be sustained by an active, judicious person; and I should always prefer *one* person to two or three for this office.

Depository, to whose care all the tracts and publications are entrusted. By order of the committee he purchases or gets printed such as are approved, gives them out to the distributors, or sells them, as the arrangements may be. He should keep a regular debtor and creditor tract account.

The *registrar* attends all public meetings, to receive the names of those who enter the Society, on ruled and printed papers, called "pledges," for that purpose. He also receives into his keeping the names to the pledges which have been got elsewhere. He enters these alphabetically in a large register made for the purpose. Any remarks, withdrawals, or exclusions are noted down by him opposite the names in this book.

Visitors. To these complaints against delinquents are given at the committee meeting, which they enter in a book. They visit and admonish them, and report to the committee at the next meeting, and any cases that are utterly hopeless they recommend for exclusion. When they cannot meet with an individual at home, so as to admonish him personally, it is very useful to have a tract or a hand bill, drawn up expressly for the purpose, and to leave it at the house, in order to remind the delinquent of his conduct, and of their anxiety for his reform. No officers are more important than these. There ought to be at least about four for a Society of a thousand members. Besides these there is another class of visitors, whose object it is to seek out the greatest drunkards, and to dis-

cover the causes and operations of drunkenness. By taking the oath of a special constable, they get free access to every licensed house and jerry shop. These they visit, especially on a Saturday night and Sunday, and in the true spirit of the Temperance Society, whenever they find occasion, remonstrate with the keepers and with those who frequent them. In case of excess and disorder which will not yield to friendly means, they give information to the proper authorities for their interference.

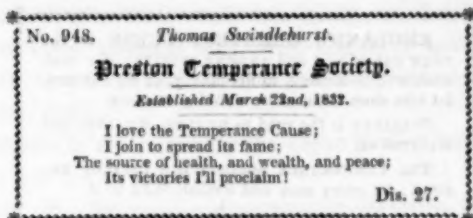
Captains. Large towns like Manchester divide their operations into "Associations," for different parts, each of which has its own committee, but in smaller towns the work may be managed by one committee. In that case, a town may be divided into *districts*, and a *captain* annexed to each. Preston is divided into twenty-eight districts, and to each is appointed a person in this character. We call them captains, but some other designation might be quite as appropriate, and perhaps as well received. Their work consists in distributing tracts, watching the conduct of the members in their districts, and taking every opportunity of inducing others to enter the Society. These generally bring the reports of the delinquents.

Superintendants. We have two persons to whom we give this title: their work consists in arranging for the meetings, fixing the places, getting out the advertisements, appointing door-keepers, and securing a supply of speakers. One is for the town, and the other for the country villages. All these officers, with a few others who have no special appointment, constitute the *committee*.

In small Societies the same person may sustain two or more of these appointments; for instance, the *registrar* might be also *depository*; the *treasurer* a *visitor*, &c. For some time it will be essential for the committee to meet weekly, as well as on special occasions; afterwards, meetings less frequent may suffice. They choose their own chairman, and in case of his absence any other is chosen for the occasion. All the resolutions are regularly entered in a book. The whole management of the Society rests with the committee, and they have power to make any regulations which are compatible with the adopted rules. The most efficient committee, and the most regular in their attendance, are those which are principally composed of operatives. So soon as any reformed drunkards appear to be steadfast, it is a good plan to add them to the committee; the appointment, and the engagements connected with it, are additional means of preventing their fall.

Card. As a token of membership, and as a medium of admission to any select meetings, every member should be furnished with a card, for

which he may be charged a halfpenny or a penny, according to its cost. The following is one in miniature :



It is in contemplation to get a first-rate engraving, from a rich design, exhibiting the happiness of a family as the result of temperance, from which members' tickets will be printed. It will be both ornamental and pleasing.

Books. These consist of a minute book for the committee; a memorandum book for the visitors, and one for each of the captains; and an alphabetical register, ruled as below, with a proportionate number of pages to each letter.

Pro. No.	Dis. No.	Name.	Trade.	Residence.	Age.	Date of entering the Society.	Date of relapse or leaving.	Cause.

Tracts. Nothing is more important than the distribution of tracts. Besides the tract depository at London and Glasgow, for the convenience of those who reside in Lancashire I may mention, that a great variety may be had from Mr. W. ELLERBY, Temperance Tract Depository, Piccadilly, Manchester. We first purchased a quantity here, but afterwards printed about thirty thousand, for our own use and for sale. Our usual method of distributing these is, to put them into the hands of the captains of districts and the visitors. The captains leave them from door to door, and change them every week, or as often as convenient. This is an excellent plan for diffusing information, though, owing to the number which are lost, it requires considerable means to carry it on. The method adopted by some Societies is to stitch several of the small tracts together, and sell them for a halfpenny. We have also printed several bills, calculated to promote the temperance cause, and suited to various occasions, and posted them through the town. The following was not only posted almost in every street, but

also in the rooms, by the consent of the masters, of nearly all the factories in the town :

ENGLAND'S GREATEST CURSE is the FREE USE of ALE and ARDENT SPIRITS: if a man wish well to himself, to his family, or his country, let him shun them as he would a PLAGUE.

SOBRIETY is the road to HEALTH, WEALTH, and HAPPINESS.

The TEMPERANCE SOCIETY is a CITY OF REFUGE: let every man and woman FLEE to it.

The meetings, for the diffusion of temperance principles, and for inducing persons to join the Society, must, as to time, in some measure be regulated by circumstances, but from extensive observation, it is my opinion, they will never answer the designed end, unless they be *weekly*. One night each week, if it be possible, should be fixed upon, and let that be known by the appellation of "The Temperance Night." If only a dozen meet together, and that in one another's houses, the meeting should be at least once a week. Instead of depending on set speakers, the members generally, and especially those who have received benefit from the Society, should be encouraged to address the meeting. Instead of the speakers being divided from the rest, the members should seat themselves promiscuously, and all should be encouraged to come forward and speak a word for temperance. The best speaking consists, not in flights of eloquence, nor in logical disquisitions, but in plain statements of facts as to the evils of drunkenness, in the relation of anecdotes, the confessions of reformed drunkards, and in affectionate exhortations to sobriety. One person may occupy, in these exercises, from five to fifteen minutes. I have heard clever speakers, from various places, but nothing interests our meeting so much as the plain, simple tales of the working men. It is possible, with this latitude in speaking, that some persons will ramble beyond proper bounds, but this is always corrected by the chairman. If any members have been expelled by the committee, their names are publicly read over at the conclusion of the meeting. An hour and a half is about the proper length of time for one meeting. It is desirable that these meetings should always be made as interesting as possible: they are the best means of promoting the prosperity of the Society, and a far surer criterion of its progress than the mere circumstance of a great number of names in the register.

Class meetings. It is well known, that reformed drunkards are too apt, through temptation, to relapse. For the benefit of *such*, till the habit

of sobriety get established, a *class meeting* is useful. So soon as a few drunkards are known to be reformed, let some person whom they respect, and who is able to give them wholesome advice, meet with them once a week, read to them, converse with them, and encourage them to steadfastness. Let every additional reformed drunkard, who signs the pledge, be added to this class.

As auxiliaries in accomplishing the object in view, the following arrangements ought not to be overlooked.

Tea party. For the purpose of supplanting the festive meetings of intemperance, and cementing the union of the members of the Society, public *tea parties* are recommended. A most interesting one was held last summer, at Manchester, in the Exchange Rooms; and we have also had two at Preston, one on the middle day of our last races, and the other last week, on Christmas day, which to me were more gratifying than any social feast I ever witnessed. More happiness and rational conviviality I am sure, was never seen, in a party consisting of 550 persons, male and female.

Temperance houses. The necessity of these establishments must be apparent to every one connected with the temperance cause, and every Society must feel the deficiency of its means, without an asylum of this sort for its members. Though not under the direction of the committee, but undertaken by individual members, yet while *all intoxicating liquor* is excluded, the committee, as well as the members, do their utmost to encourage them. The following extract from the advertisement of the one just started here, will fully shew their design.

As this is the first establishment of the kind in Preston, it may be necessary to state, that it is the object of the proprietor to supply COFFEE, SOUP, DINNERS, and all kinds of refreshment, to individuals or parties, in the best possible style, and at a low charge—to accommodate travellers with every requisite of bed, board, and stabling—to afford facilities to commercial gentlemen for the transaction of business, without temptation or obligation to drink—to furnish parties, committees, or societies, with convenient apartments, on easy terms—to provide a cheap and convenient supply of newspapers and other sources of information—and to offer to the industrious operatives an opportunity of innocently enjoying the company of their friends, in a way at once economical, rational, and pleasing.

Petitioning. Drinking, in some measure, is attributable to the existing temptations which lead to it; and to reduce these, it will be within the rules of the Society, and quite consonant with its object, to *petition parliament* to effect every possible change, in the facilities of manufacture and import of intoxicating liquors, in the scale of duties affecting them, or in the licences for vending these articles so dreadfully pernicious. It is hoped that these objects will be duly considered, the whole weight of facts carefully collected, and that every Temperance Society in the three kingdoms will present its petitions to the ensuing parliament.

J. L.

PROMPT PAYMENT.

I beg to remind my readers of the importance of being prompt in the payment of their new year's bills. A system of credit is undoubtedly of advantage to a community, inasmuch as, while individuals are the legal owners of a large amount of capital, numbers of persons, who have little or no capital of their own, derive, notwithstanding, the benefits of its circulation, and, with their skill, added to the labour of the operative, are the means of maintaining the commercial importance of this country. We are apt to mistake upon this subject. Many men are "worth," perhaps, £100,000, who have not £10,000 in actual possession, but whose capital is in innumerable hands, and over the whole country. So that, though "the unequal distribution of wealth" is most manifest, the natural course of things in some measure neutralizes the effects of the partial laws which have produced it. It is from hence, that about "the rent days" we find so great a scarcity of money. Before the rents are paid, this money is circulating from hand to hand; and when we consider the amount which farmers pay in rent, and the amount of rent paid by towns-people, to the "landed gentlemen," we may easily account for the effects produced by such a contraction. Much of this is paid by these persons to the bankers, for advances, and remitted to distant places, and hence, till it returns and begins again to be diffused, there is evidently a scarcity of money. I make these remarks to enforce the importance of keeping all the money in *circulation* that we can, and hence to induce every one to be as prompt as possible in paying his bills. By disappointing one person, in this respect, we disappoint perhaps hundreds who depend upon him, and whose claims he cannot meet on this account. We live one by another, and the effects of every act of injustice, like that of not paying our just debts, has, in a great measure, to be borne by innocent individuals. The practice of deferring our payments, is not only a cause of commercial inconvenience, but is a direct breach of moral principle. Cases will occur in which circumstances may justify a man's not being able to pay at the time which he has fixed, but no excuse can be allowed for those who contract debts with no fair prospect of paying, who never exert themselves to be punctual in their payments, or who, with means within their reach, constantly try to evade the applications of their creditors, and in effect are always saying "call again to-morrow." To hold money after it is due, is, in point of *morality*, the same as taking it by force, and partakes of the nature of robbery. It is not *ours*, and we ought not to retain it. The indifference with which, I am sorry to say, so many put off their payments with impunity, is a strong proof that the minds of many are but

very little under the influence of moral principle. Whether, therefore, we wish to discharge a conscientious duty; to assist in the rapid circulation of wealth; or to cultivate a humane disposition towards those who may be embarrassed through our delay, let us, to the utmost of our power, discharge with promptitude every demand. Let us also do it with pleasure, and not grudgingly, and never harass poor men by petty excuses, and by giving them occasion to call, perhaps, half a dozen times for a small amount.

TAXES ON KNOWLEDGE.

In struggling to allay the discordant feelings of society, in removing the barriers which monopoly and self interest have placed in the way of our national amelioration, and in laying a good foundation for *peaceable* reform, the safety of which can only be based upon the approbation of the people, I know of no measure that we ought to be more anxious to obtain than A REPEAL OF THE TAXES ON KNOWLEDGE. While publications on arts, science, and literature are under no restraint, correct *political* information, by the operation of the stamp duties and other restrictions, is almost withheld from the people; and to this, more than to any other cause, is to be attributed the general ignorance among many who are otherwise well disposed. The poison which has been insinuated through some of the cheap publications, sent out in defiance of the law, has had no antidote, and the minds of many have yielded to the impression which has been produced by violent penny papers—the only class they could afford to purchase. Let the press be free as the light of heaven, and let the poorest man have an opportunity of reading both sides of every question. So far from the government suffering from the consequences, if it be disposed to benefit the people, its only safety is in removing every obstacle to the spread of knowledge. I never apprehend any damage but from the ignorant and depraved. An unity of purpose can never be expected to effect the carrying of the various questions which will be shortly before the country, until, by the diffusion of knowledge, all disinterested men see clearly the *real causes* of our sufferings, and the only *practicable means* by which they are to be removed; and this can only be effected by a *FREE* and *honest press*. Besides, every opportunity should be embraced for diffusing information upon *every subject*, among our labourers, upon terms suited to their humble circumstances. How long have the rich had the monopoly of all valuable *lectures*! I would give every poor man in the kingdom the opportunity

of hearing these for *nothing*. And if, in some places, they showed even apathy to learn on these terms—to avail themselves of the opportunities gratuitously afforded them, I would adopt *every likely means* to bring the matter near to them, and to make it interesting; and succeeding in inducing them once to taste the sweets of knowledge, I doubt not many would become enamoured with what they had before despised. Ignorance and prejudice have sunk some so low, that nothing but extraordinary means can effect their improvement. How many valuable lectures on natural history, geology, geography, astronomy, &c. &c. are delivered to select audiences who are able to pay two or three shillings each night, to the entire exclusion of the poor labouring man. With a little contrivance, and at a small expence, by those in the higher ranks of life, how easily a thousand persons, or more, of the class I have alluded to might have enjoyed the pleasure and derived the benefit of these lectures! When Mr. Buckingham was here, lecturing in the theatre, finding that the gallery was almost empty, I suggested to some friends the propriety of offering him a sum for the exclusive use of it, which he readily accepted; and with this arrangement we admitted five hundred persons gratuitously, many of whom have since declared, that it was such a treat as they never before enjoyed. This is the way, not only to enlighten the people, but to bring the rich and the poor together, to teach them that they are all of the same family, and ought to love one another as brethren.

Owing to the mercenary character of the age, there seems to be an *exclusiveness* in dispensing *all kinds* of knowledge. In religion, it is given to the rich and the respectable, because the poor cannot pay for their sittings and support the collections, because they have not clothes to attend in, because the places are fit up in a style forbidding to their habits, because the connections and habits of the teachers are not such as lead them to be familiar with the poor, and because the method of teaching itself is not suited to the untutored minds of common men. In circulating “public news, intelligence, or occurrences,” *fourpence* duty is laid upon every newspaper, by means of which few of the poor can afford to purchase one. In science and general knowledge, as I have said, the best lectures are confined to those who can afford to pay a high price; and, I may add, that the *instruments* connected with scientific pursuits, instead of being as cheap as possible, that their use and benefits might become common, are usually got up in a style that causes them to be sold at a very high price.

I say, then, there is an *exclusiveness* in the means of diffusing knowledge which perpetuates the ignorance and prejudices of the multitude, and

serves to promote that disunion and those jealousies which have long existed between the rich and the poor. I am aware that "Mechanics' Institutes," in some small degree, tend to mitigate the evil; but their operations apply neither to religious nor political information; and even as to other branches of knowledge, their influence is very circumscribed. Take the duty off *newspapers*, and the same, in another shape, off *sermons* and *lectures*, and let knowledge run to and fro, and brace the intellect of every man, as freely as the air he breathes. Let such changes be made, that the words of Solomon may be verified: "*Wisdom standeth in the top of high places, by the way, in the places of the paths. She crieth at the gates, at the entering of the city, at the coming in of the doors: Unto you, O men, I call, and my voice is unto the sons of men.*"—Happy is the man that findeth wisdom, and the man that getteth understanding; for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies; and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand, and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her, and happy is every one that retaineth her."

PREVALENCY OF VICE—INEFFICENCY IN TEACHING.

"See," said a man, pointing me to a set of lads on the moor, just under the hedge, as I was walking that road on a Sunday afternoon: "what do you think they are doing?—they are *playing at cards*:—what a shame it is!" Upon this, I made towards them, but before I got at the place they broke up and regained their feet. It is not uncommon for such to flee when they see a person approaching them, but these stood their ground. I told them my object was not coercion in any shape, and that I merely came to give them a word of good advice. They were eight in number, generally about eighteen years of age, poorly clothed, and very rude in their behaviour. They denied being playing at cards, though I had reason to believe it was a fact. Two of them were smoking, and all generally seemed to approve of the practice. I asked them a number of questions, to which they gave shrewd replies. They all worked in the factory, and advocated smoking as necessary to clear their insides from the *fluke*. One said he had smoked five years, and generally about five pipes a day. Seven of them were either without father or mother, they being dead, or had left them: the residence of a few was New Preston, the others Dale

Street. Church, chapel, school, or any thing connected with either intellectual culture or moral improvement, seemed to have no place in their thoughts. Without natural guardians, or living with such as are likely to do them more injury by bad example, here are eight probationers for eternity, made in the image of God, residing within the sight and hearing of a great deal which is called religion, yet living like brutes, adepts in vice, and training each other in the road to infamy and ruin. Oh! thought I (recollecting the dismissal of a small congregation that same morning, of perhaps about fifty persons, nearly all of the wealthier classes, for preaching to whom *twice* on a Sunday, the minister gets a handsome salary, but who is never heard of in that Christ-like service of *going about doing good* to such characters as these) did religious teachers know the real state of society, were they capable of appreciating and following the example of the Saviour, and were money and the ministry as much disjoined as they are now united, such lost sheep as these would be sought out and carefully instructed. If this were a solitary instance, these remarks would be illiberal; but I have a dozen places in my mind just now, where either forenoon or afternoon on a Sunday, companies of this character may be found. *Why* is it, that *all these*—I had almost said, all the population, for the poor generally seem to be left like sheep without a shepherd—are left to live without God and without hope in the world? *Why!* The history of *hirelingism* will best answer the question. Pray let us look at home, before we expend so much upon foreign missions. If we are so anxious to purify the defilements of heathen temples, for heaven's sake let us at least wash the steps of our *own doors*. I do say—and I will continue to say—that until an adequate effort is made to instruct every class and *every family*, the object of a Christian ministry has not been obtained. And if the present systems be incompatible with this, the sooner they are broken up the better. The minister who preaches for money is not likely to attempt this; those of the Church of England, being presented by the patrons with livings, are not dependant upon any class of people, and can either attend to the duty of performing the usual services at the churches, or get a substitute. And if they be of the unevangelical class, like the gentleman last week in a *black* coat, with his brother sportsman in a *red* one, in the neighbourhood of Leyland, they can mount their horses, leap the gates, and, at the tail of a pack of dogs, can drive from its seat, and mercilessly pursue to death, the poor inoffensive hare! Is this the clergyman's work? Is hunting, and shooting, and racing the way to save souls? On! shame on the men that can do it, and yet bear the sacred title of the messengers

of Christ! shame on the country that winks at such enormities, and while supporting them at an immense expence, suffers the *people* to sink in ignorance and vice! The dissenting ministers, I also lament to say, are generally a tame, inactive class of men. Tutored at college for the office, they view it as affording a fair medium of temporal support, and trained to the *art of pulpit preaching*, they never seem to be in their *element* when working in any other way. And hence it is most obvious, that whatever other plans are adopted for bettering the condition of the people, their zealous and *active co-operation* cannot be depended upon. If their names be got on a committee, they may occasionally attend, but they are not to be found entering into the work with that zeal, willingness, and laborious perseverance, which we meet with in those who are not paid. By their office and education they generally get connected with the richer part of their congregations, and having to depend upon *them* principally for salary, to spend their time upon the poor and the profligate seems out of their way. I do not like to find fault so frequently with this class, because I know it is the *systems* with which they are connected that are the cause of the evil; but while I behold on every hand, and in every part of England, a dreadfully depraved population; while I can prove it to be the *necessary consequence* of these systems, I cannot hold my peace. If we look around, where the work of reformation has appeared, in most instances it is the effect of the exertions of men, who, in a humble, plain way, labour "without money and without price." But by whomsocver the work is performed, it is by *going about*, like the first teachers, that any extensive good is ever likely to be accomplished. The *civil* authorities act upon *this principle*; and while you find two and two of their agents parading every back street, and lane, and alley, as the messengers of *terror*, why is it, I would ask, that the people are not welcomed with the visits of those who are the messengers of *peace*? Is it not better to *prevent* vice than to *punish* it? Is it not better to try to eradicate the *cause*, than, by enlarging workhouses and prisons, to prepare for and tolerate the effects. Does it not occur to the magistrates who sit at our petty and quarter sessions, and to the judges who visit the circuits, when so many ignorant, rude, savage-like beings appear before them, charged or charging others with various crimes, that there is in this country a class of men whose duty it is *so extensively to sow the seeds of virtue*, and so assiduously *to watch their growth*, as to prevent, in a very great measure, this abounding of crime? Yes; it must occur to them; and, as honest men, they ought to point out the dereliction of duty with which this class is

justly chargeable. Is there a servant in any capacity whatever, is there any class of men among us, whose neglect of duty, like that of the clergy, could be tolerated for a single day? I may be told of their regular attention to duty, that is, of their "reading prayers" and preaching in the church; but this neither constitutes the Scriptural work of the ministry, nor, it is evident from *facts*, is it adapted to correct prevailing vice and diffuse religion and happiness among the people. "Go," was the command; and "preach the gospel to *every creature*," was the work; and I leave it to every man professing to be a devoted servant of Christ, after taking an impartial view of the state of society around him, to say whether he has not greatly neglected the best means put in his hands for the conversion of sinners. While I, in strenuously urging the *means*, desire never to forget our *dependance upon God*, at the same time I would remind others, that a professed dependance upon him can never excuse so great a *neglect of the means* which the Scriptures, our own experience, and the example of Christ, prove to be of God's appointment for the salvation of the world.

REMEMBERING THE POOR.

Christmas is usually a time of social festivity, and I would beg leave to remind those in the higher circles, at this interesting period of the year, not to forget the poor. At the risk of being accused of impertinence, I cannot lose any opportunity of endeavouring to bring the higher and lower classes closer together. I should like the return of the good old times of English hospitality, when the office of overseer would be almost a sinecure, and when, instead of men being driven for social enjoyment to the pot-house, the doors of every rich man's hospitality would be thrown open. Oh! let us remember the poor; think of their miserable hovels; their wretched beds; their ragged clothes; their scanty meal; their hard labour; their great confinement; their frequent sickness; and their almost total desertion by the wealthy and the great. These are our brothers and sisters, flesh of our flesh and bone of our bone; and though depressed with poverty, have hands as clean and hearts as warm as ourselves. Oh! let us pity their condition, and while we give alms liberally and cheerfully to the widow, the fatherless, the aged, and the infirm, let us also try to forward every measure calculated to better the condition of every sober, able bodied working man. And until those national changes can be effected which are likely to do this, let us never forget to feed the hungry, clothe the naked, visit the sick and the distressed, and bring the outcast to our homes. As

Christians we should bear one another's burdens, and thus fulfil the law of Christ. Let not the plea of *inability* be put forward; we can entertain parties at a vast expence; we can exchange expensive visits with the rich; we can subscribe large sums to electioneering funds; and cannot we spare a few pounds for that which constitutes the essence of practical religion, and which is calculated to unite all parties in the bond of friendship! "*To do good and to communicate FORGET NOT*, for with such sacrifices *God is well pleased.*"

THE DISUNION OF SOCIETY.

The disunion existing between the various orders is too evident to be denied, and too dangerous to be overlooked. The exclusive feelings in which all classes are bred up, and their complete separations in social life, are most fertile causes of animosity, jealousy, disorganization, and danger. From earliest youth an opinion is studiously fostered,—oftentimes by precept, and, I may venture to say, always by practice,—that the possession of property is the real test of importance or insignificance in society. A child, clad in fine apparel, learns to avoid intercourse with one of meaner appearance; and the exclusive principle, in a certain degree, pervades every rank, from the prince to the scavenger. The wealthier classes grow up, without comprehending, as they ought, the thoughts, the feelings, and the real necessities of the remainder of their countrymen. The story of the princess, who expressed wonder at the possibility of starvation, and said, that "in preference to starvation, she would eat bread and cheese," meets every day with counterparts of nearly similar extravagance. Some are so thoroughly imbued with the exclusive spirit, as evidently to look on those as a different class of beings, whom they stigmatize with some term of reproach or contumely, whether it be that of the "unwashed artificers," or the "mob," or the "rabble." Some few, by a sense of justice and religion, have been brought to a vivid preception of that truth,—preached by word of mouth, by nature, and by reason, but contradicted by society at every moment of our existence, from the cradle to the grave,—"that all human beings are, in reality, of equal value." But though isolated individuals may not only form a right estimate on this question, but act accordingly, indifferent to the ridicule, and misrepresentation of their own order; yet such instances are exceedingly rare; and how much more rare, or rather how utterly wanting, is the knowledge and experience requisite for the realization of any good results from such convictions! Whatever designs such persons may frame for the elevation and improvement of the poor and industrious, to that class they can scarcely explain themselves in familiar and intelligible terms. They have been estranged by long seperation. The cause of their exertions is suspected and misunderstood. When occasions arise in which they might exercise a watchful guardianship over their fellow-creatures, the attempted warning sounds like a strange language, and the advice is misconstrued or unheeded. But it must not be supposed that the wealthiest alone are ignorant of the state of the poorest. Far otherwise. Each gradation endeavours to emancipate itself from intercourse with that below, particularly with that next below, from fear of derogation in the eye of the world. Interests appear at variance, which, in truth, essentially agree; and a certain distrust and mystery is sustained, which precludes all chance of that inter-

change of thought and feeling, which might ultimately lead to a state of concord and union. Pride, and ignorance of our own real good, continually induce us to separate and exalt ourselves at the expense of our neighbours, and the depression of others has been absolutely systematized. Let us regard our present condition, and then count our gains. The feeling prevalent in high places has been too long favourable to advancement without real merit, to the maintenance of needless or prejudicial privileges, to national and individual ostentation, to the blind obedience of the people, and various other evils, of a kindred nature, extending in endless ramifications, which it would be a long and a weary task to enumerate. The fact of their existence demonstrates that they have been favoured by those, who, with the power, have not had the will to lessen or remove them. But the scene of exaltation and depression, both equally undeserved, could not always continue; and if correctives were now the only objects sought for, we might enjoy heartfelt satisfaction. Unfortunately, the principle of reaction is of universal operation. The rich, and, indeed, those who were not absolutely poor, have, in many instances, endeavoured to keep themselves uncontaminated by the approach of those below them: there is reason to fear lest the poor should, ere long, endeavour to keep themselves uncontaminated by the approach of the rich. Perhaps this latter attempt is more desirable than the former; but either one or the other is sufficiently injurious to the general happiness. The events around us will amply prove, to a careful observer, that the endeavour to fuse and mingle the various classes, even for the best political object, is one attended by disappointment and defeat. It may be sufficiently easy for individuals, brought up in the same rank of life, to transact business for the common welfare with all harmony, confidence, and success; but as certainly is it impossible for those whose sphere of life, of thought, and action, have been at variance from their birth, to form a sudden union, for political purposes, with cordial confidence and practical efficacy. And yet *disunion* is full of pressing and immediate peril. Where shall we search for a remedy? In the immediate association of all classes, carried to the utmost extent, by kindly and familiar intercourse, and communion of interests; by the abandonment of pride and distance on the part of the rich, of suspicion and jealousy on the part of the poor; by the mutual offer and participation of all those advantages, which, being shared, enrich the receiver, and impoverish not the donor. This is not a visionary or Utopian proposition, but one partially realized by every upright man, and only requiring additional extension to effect inestimable good. Then, and not till then, shall be a real union in its true perfection of vitality and strength. Then we shall see confidence and security restored, and the possibility of disorder and devastation utterly removed from our land.

THE DEMORALIZING EFFECTS OF TRADE.

When you consider the artificial character of commerce, and that it collects together a number of persons in circumstances of strong temptation, and with diversified means of vicious gratification, a bad influence will appear very probable. Trade, arts, and manufactures seem in themselves to lead us farther from God than the labours of agriculture: they carry with them so much that is human, while rural scenes and work are of more Divine character. What wonder, that a system which so directly owes its being to the device and toil of man, should, in some respects, be defective, and in others corrupt? The moral evils, indeed, of trade are so numerous, that we can only mention a few of them, under the class of such as affect the *merchant* and the *master*.

Some solicitude, indeed, must cleave to the husbandman about the produce of his soil; yet, having performed his limited duties, nothing more remains for him to do than to trust in Divine Providence for a fruitful harvest. No more depends on his efforts; and all the fretfulness of anxiety with which he may afflict himself will fail to add one sheaf to his garner. But the merchant feels, throughout the whole process, that, under God, much of success is committed to himself. His anxieties, therefore, very naturally remain heavily pressing upon him. His invention in manufacturing, in introducing into the market, and in vending to the best advantage, is ever at work. His cares in the purchase, and in the sale, accumulate. The exchange is ever fluctuating; the debtor is uncertain; and in some engagements, and at particular seasons, there is a degree of speculation, which, rendering commerce almost a game of hazard, greatly increases anxiety. And we may here remark, that persons should endeavour, though at the expence of some sacrifices, to conduct business in the manner best calculated to preserve their minds in a state of tranquillity; for though the Christian may, indeed, by faith, cast all his worldly cares upon the Lord, yet it is his duty to avoid, as much as possible, temptation arising out of his secular affairs. That position of trade is most enviable which is least associated with anxieties.

Our circumstances often assimilate our dispositions to themselves; we take the form of the mould in which we are cast; we imbibe the spirit of our employment. Thus in the air of court there is a ruling passion for heraldry, for family and blood; they who inhale the spirit of "academic shades and learned halls," will be inclined to pay idolatrous homage to mind; and it is difficult to reside much in shops, and markets, and exchanges, without forming a covetous disposition. When a man's cash book becomes his daily manual; when his head is for ever filled with profit and loss; when much of his conversation turns on the gains of traffic, and his chief attention is directed to their increase; when, in short, he seems to live and move and have his being in money, he is in imminent danger of becoming worldly, predominantly worldly, in the element of his character. The great success of some commercial individuals shows the young tradesman that high rewards are open to every candidate: the affluence, the equipage, the power to which some, once poor as himself, have risen, make him think it more than possible he may reach an elevated station as theirs; and when once the idea of becoming rich seizes on the affections, we are perfectly unable to calculate on the extent to which it may carry its domination. With anger, it may be compared to the breaking out of water. Hence the mind is so often filled with golden dreams, and you see the man, already possessed of wealth, tenfold more than once he either expected or desired, tempted to hazard another speculation, or to embark in another scheme of pecuniary advantage. Hence, it so often occurs, that the most successful are the most illiberal; fortune has bestowed upon them her ample treasures, but she has not vouchsafed them a heart to give as freely as they have received, or even to find enjoyment in a rational expenditure. These are the men learned in the arithmetic of covetousness, who, when solicited for charitable contributions, tell you they knew the acquiring of their property, and will not improvidently throw it away: and certainly they do exercise the most tenacious carefulness, pleased that their grasp improves in firmness, as age lessens the muscular pliability; and so they continue to act, till death wrests the precious store out of their hands, to place it, perhaps, under the controul of such as will give it the most prodigal circulation. Such is the man whose disposition is supremely worldly, who loves the world and the things which are in the world. The annals of charity, how-

ever, happily furnish numerous exceptions from this churlishness, in persons who are disposed to negotiate for another world; who so far understand the text as to estimate souls of higher value than gold; who enhance the worth of their liberal bounties by accompanying them with personal service, founded on those habits of economy and energetic activity, acquired in the school of business.

In the world of commerce there are many false and injurious principles to which the tradesman is exposed. Many of the maxims which too widely obtain are not derived from the Scriptures, and would almost lead to the conclusion, that some in this class, imagine themselves a community, chartered with a right of legislating for themselves a whole code of morals. But apart from sentiment: when the art has risen to high perfection, and when many competitors are in the market, there are strong temptations to act unjustly towards the laborious classes, by an oppressive reduction of their reward; and to depreciate the goods and the character of a rival, and, in a thousand indirect and dishonourable ways, to circumvent him.

There is reason, however, notwithstanding these temptations, to believe the number of commercial men who are strictly honourable is by no means small: yet even here there is danger. The maintenance of a fair and upright character is of the last importance to the credit of business, and this is so well known and felt, that many a house would consider it an omen of ruin to betray confidence, or in any way to commit a dishonourable action. This feeling, as far as it goes, is of incalculable benefit to society: yet will it easily be seen, that the basis of this honesty is not the fear of God, but the fear of man—is not a regard for their species cherished by Christian benevolence, but the result of calculating self-interest—is founded on an extensive knowledge of worldly advantage, and not on an enlightened and tender conscience. A man should be honest in a desert. The sentiment, "thou God seest me," should be a more powerful safeguard from baseness than a cloud of mortal witnesses; and in proportion to the influence of Christian principles, as we are renewed in the spirit of our minds, this conscientious integrity will govern our transactions. The honest conduct which spreads such a glory over our marts of commerce, is to be respected, let it originate in what motives soever it may; but we must be careful that higher principles actuate us, and not hastily conclude we yield Christian obedience to the commands of God, when we only respect the rule of secular profit.

REMARKS ON THE HEALTH AND MORALS OF THE MANUFACTURING DISTRICTS.

The number of patients entered in the dispensary registers of Manchester demonstrates that a very high proportion of our operative population is annually on the sick list. The number of inhabitants is *two hundred and twenty-seven thousand*; and during the year 1830, which was by no means sickly, the home and out patients admitted at the four great general dispensaries amounted to *twenty-two thousand six hundred and twenty-six*. This was independent of patients admitted at the Eye Institution, the Children's Dispensary, and the Lock Hospital; of the in-patients of the Infirmary and Fever-wards; of the great multitude of sick connected with the Lying-in Charity; and the numerous poor attended as out-patients by the medical officers of the Manchester and Salford Workhouses; amounting in all at least to *ten thousand more*. If to this sum we were further to add the incom-

parably greater amount, of all ranks, visited or advised as private patients, by the whole body (not a small one) of professional men; those prescribed for by the chemists and druggists, scarcely of inferior pretension; and by herb doctors and quacks; those who habitually swallow patent medicines; and, lastly, the subjects of that ever flourishing branch, domestic medicine; we should be compelled to admit, that not fewer perhaps than three-fourths of the inhabitants of Manchester are, or fancy that they are, under the necessity of submitting to medical treatment.

There are a few incontrovertible facts, not adverted to perhaps by the secluded political writer, but which those who mingle in the busy world of a vast manufacturing community will scarcely refuse to admit. One of these is, that sedentary and other occupations, which wholly seclude the artisan, at all seasons, and from a very early age, from the pure air and the green face of nature, generally give rise to some degree of derangement of the health, manifested primarily in the stomach and bowels, and also render the mind torpid and irritable: further, that this uncomfortable condition of body and mind, existing in almost every individual of great masses of people crowded together in factories, and in the narrow streets and yards where they have their habitations, is apt gradually to increase, and to be aggravated by the very means but too commonly adopted to obtain relief, which are habitual or frequent drunkenness, the stimulus of crude and fantastical politics, the still stronger stimulus of riot and uproar, and not unfrequently, as the recent annals of our county unhappily attest, of savage or malignant crime.

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There are a multitude of other evils resulting from the mal-arrangement of our population. It is owing to this that almost every variety of vice multiplies itself with such astonishing rapidity. When, in every second or third dwelling, we may find a drunkard, a profane or an obscene person (and in many districts such characters are even more plentiful than this) who can escape the influence of evil example? When vice is daily (and nightly too) familiar to every eye and ear, what but a miracle can prevent general corruption? Here are to be seen early profligacy, contempt of parents, improvident marriages, neglect of religion—even to utter heathenism, insubordination to superiors, the most slut-tish waste, dishonesty, general tippling in both sexes, pauperism, gloomy discontent, and the frequent occurrence of disease. These are the circumstances, surrounded by which a well-disposed operative has to encounter the ordinary difficulties of his lot.

Again: I hold it to be a misfortune for a family to form part of a congregation of operatives, amounting perhaps to *eight hundred or one thousand*, all employed in the same factory, and by a single employer. A certain regular gradation of rank in society is unquestionably natural. If the master acknowledges no common bond as existing between him and his labourers; if he does not even know their names and faces; if he avowedly or practically (which is the same thing) disclaims all regard to their conduct, except as *manufacturers*; if, in fine, he keeps wholly aloof from them (and, under present circumstances, it is not easy to conceive how he can act otherwise) then it is clear that some of the best feelings of our nature—I mean a sense of dependance and gratitude—can never be called into exercise in the breasts of the operatives: hence must originate a condition of mind at once low, conceited, and insolently disposed—a very hot-bed for turbulence and crime.

Further: I regard it as a misfortune for an operative to be obliged to labour for so long hours as is common in this quarter, at an exhausting occupation, and in a confined,

and often in an impure, atmosphere; a misfortune which is greatly heightened if this is the case with both the parents and several of the children of the same family. I consider this circumstance as one of the chief causes of the astounding inebriety of our population. After the toils of such a day are over, how is the torpid and, generally, uneducated mind to obtain a comfortable sense of existence? Most readily, doubtless, by means of stimulating potations. These kindle a temporary vigour, and dissipate the dulness which overpowers the faculties. In such a family, the instruction of children and all the necessary detail of domestic management—*most necessary* indeed if the poor are to derive any comfort from their earnings—are but too commonly neglected. What are Sunday schools (numerous as they are) likely to effect for the education of so vast a population, where there is generally no co-operating domestic or other instruction during the week? It is mere delusion to think that Sunday schools, however well organized, together with the small existing number of charity schools, are adequate to the diffusion of education in our manufacturing districts: and not less defective or *inefficient* are the means of religious oversight.

To conclude: I cannot help regarding the great manufacturing system of this county, grouped and arranged as it now is, as being an experiment, the results of which are not yet determined. The system has only existed about forty years. It has grown to its present magnitude, and assumed its present integral condition, by the influence of circumstances which the master manufacturers individually have had little ability to control. It has not produced a healthy population, since, notwithstanding all our array of gratuitous medical aid, the annual mortality of Manchester is *one in forty-five*, and that of Glasgow is still greater, while that of England as a whole is only *one in fifty-eight*. Neither has it produced a population that is contented, well-instructed, and provident, but one in which there exists always considerable, and sometimes general poverty, an anomalous temper, and an extraordinary amount of petty crime.—*J. Robertson.*

THE CHURCH.

If we may venture to predict any thing with certainty, it is the downfall of the church established by Acts of Parliament and British bayonets. We live in a land proverbially Christian, but presenting, in fact, to the eye of a philosophical observer the most perfect example of unqualified impiety to be witnessed on the face of the globe. When we open the Book of God, and see, in almost every line, the doctrines of poverty, humility and self-denial, love of our fellow creature, meekness and patient suffering under injury, inculcated by the Redeemer, who exhibited in his own conduct the sublime lessons he impressed on others; when we read these things, and look at the men who proclaim themselves to be his ministers—who declare themselves specially sent to be the guides to heaven of their fellow-men—we are certainly tempted to look on them as thorough-going impostors, or to doubt the soundness of our reason and judgment. A clergyman in the olden days of Christianity was as different from your parsons of the present day as Joseph's coat was from the coronation robe of William the Fourth. A parson *then* depended on the flock for subsistence—prayed, and preached, and taught among his parishioners, with zealous devotion and untiring perseverance,—he was a husband to the widow, a father to the orphan, feet to the blind, and a shining light to turn the sinner from the error of his way. A parson, *now*, does not depend on any one for his living—he

has from the one-tenth to the one-seventh of a whole tract of country given up to him and his family, by law—in Ireland, he neither prays for, nor teaches his parishioners; for the best of reasons, he has commonly none; indeed, the reverse is not true of the people who support him—they generally *pray* for him, and very heartily too. Instead of being a guide to salvation, he is sometimes a leader of a squadron or two of horse, a regiment or two of infantry, with some three or four companies of police, all armed with the weapons of destruction, and ready, at his bidding, to bathe his tithes in the heart's blood of those who refuse to give them to him. Augustine appeared before Ethelbert, armed only with the cross and his breviary—a modern Irish parson may be seen, on the brow of a hill, in a *commanding position*, with a case of pistols at half cock, *swearing* that he will keep open an *independent fire* on a dozen of little urchins who stand gaping at his *reverence* while he is seizing on the only cow of a *sick widow and three orphans*. The business of a parson, *formerly*, was to ask nothing for himself, and get all he could for the poor—the business of a parson *now* is to ask nothing for himself, nothing for the poor, but to *take by force*, from the poor, not only every thing he wants, but much that he does not want. Christ said, his kingdom was *not* of this world; the modern parson repudiates this, and says, “my kingdom is of this world, and if you have any doubt of the matter, do but look into the papers and read an account of the many fine livings to be sold by public auction to the highest and best bidder, and your incredulity on the subject will vanish.” And the parson is right. In our 16th number we inserted a copy of an advertisement of this description. It described the living as “a perpetual curacy, having great and small tithes—having a fine preserve of game attached to it—only three miles from Hythe, and two from a *pack of capital fox hounds*, together with other advantages, that could not be explained except in *private conversation*.” On reading the advertisement referred to above, one is apt to feel, that a part of the advantages which are put forward as an inducement to the purchaser, namely, “a fine preserve of game,” and which seems to be considered as enhancing the value in England, can be had as a matter of course with almost every living in Ireland, with this difference, that in England the *game is tame*, and consists of woodcocks, pheasants, &c., while in Ireland the game is *wild* and consists of men, women, and children. The Irish parsons have begun, latterly, to *beat up* the different *preserves* attached to their livings, and have had capital sport; there has been splendid *shooting* within the last few months, and if *preserves* of this kind enhance the value of livings, Newtownbarry, Wallstown, and Carrigeen, will fetch an enormous price at “Simony Hall.”—*Church Examiner*.

THE CHURCH AND DISSENTERS.

With regard to the present state of the Dissenting interest in this country, it is well known to be exceedingly strong, especially as to the numerical number of its members. Exclusive of the Roman Catholics, their congregations are, I conceive, about 10,000, and nearly as many Sunday schools. They build their own places of worship and school-rooms; they maintain their own ministers; and expend annually, in the support of foreign missions, from 150,000*l.* to 200,000*l.*; besides, they have upwards of 20 seminaries of learning, where their young men are educated for the ministry; these also are entirely supported by themselves. We shall now take a view of the state of our Established Religion:—The number

of her churches and chapels is computed at from eleven to twelve thousand; and, I dare say, not less than from twenty to thirty thousand ministers, of all grades, belonging to her. The total value of the property of this national church is estimated at nearly 200,000,000*l.*; to this sum are to be added the tens of thousands voted annually by Parliament to professors of colleges, &c., to support national schools, to build superb and often unnecessary national churches, and to plant and maintain state religion in our British colonies. Out of the 8,000,000*l.* of the Austrian Loan, 2,000,000*l.* only were returned, which was instantly applied to erect new churches. We have not yet noticed the whole; there is a church rate annually imposed, which is oftentimes exceedingly heavy, besides a multitude of divers fees and payments, charged as circumstances may occur. Behold the revenue of the religion of about 7,000,000 of people, very considerably greater than the revenue of all other religions in Christendom put together; with all this before me, I cannot be astonished at what a Reverend Dean said a few weeks ago, "We roll in wealth, that we know not what to do with it." Of this sum, Dissenters are compelled to pay equal proportions with her own members. It is of this we complain; and from this we would be free. Involuntary exactions, or payment of any kind whatever, towards the support of religion, let that religion be ever so pure and undefiled, is in itself unscriptural. Compulsory measures are inconsistent with the very genius of Christianity."—*Mr. Morgan.*

A PRACTICAL COMMENTARY ON LUKE, Chap. xiv. Verse 13.

One of the deacons of the Independent Chapel in Ponders End, in accordance with the direction in this text, made a feast of the good old English fare, roast beef and plum-pudding, to characters precisely of the description given. The guests where in number upwards of seventy, and the only qualifications required in each were poverty, and a residence in the village. The entertainment was given in the large room belonging to the Infant School lately founded in that place. The host and his family were the carvers and waiters on the occasion. During the repast the minister of the place and a party of friends were admitted to witness the mutual gratification of the host and his guests, unable to form an accurate judgement as to which evinced the greater pleasure, but firmly convinced it was an example worthy of imitation by themselves and others. Is it not so?

THE MARKET.

TO BE SOLD, the ADVOWSON and NEXT PRESENTATION to a RECTORY in Norfolk.—The curacy, with a superior house, &c., may be had, and the lease of the tithes. Incumbent about 79. The tithes and glebe land produce about £1,100 per annum. The situation is beautiful and healthy. To be SOLD, or EXCHANGED for a living within 60 miles of London. A small living would suit with other valuable consideration. Any gentleman having an advowson or next presentation, within 60 miles of London, would meet with a ready purchaser. Apply to Mr. H. Brookman, 10, Berners-street, London. Letters to be post paid.

ADVOWSON.—WANTED, to PURCHASE, within 100 miles of London, the ADVOWSON to a RECTORY, from £300 to £600 per year, with prospect of very early possession. A large market town, city, or borough, will be preferred, and heavy

duty not objected to. Particulars (free of postage) to J. W. M., at Messrs. Green, Pemberton, Crawley, and Gardiner's. Salisbury-square, Fleet-street.

CLERICAL.—£50 to £100 will be given to any person procuring for a married clergyman, of high character and university distinction, an eligible CURACY, with comfortable residence, in any healthy part of England. Also wanted, to purchase, with very early possession, a Presentation or Advowson of about £300 per annum. Letters only, post paid, to X. Y., at Mr. Miller's stationer, 13, Henrietta street, Covent-garden, will meet with the strictest confidence.

MINISTERIAL LABOUR.

TO THE EDITOR OF THE MORAL REFORMER.

Dear Sir,—When I wrote the letter which you thought proper to publish in your number for November, I did not suppose you would have thought it at all worth printing, except, as you say, for the facts it contains. I am glad, however, that you have done so, if it were only for the remarks accompanying it. I am fearful that your remarks respecting the clergy, the academicians, and the backwardness of the people, generally, to a reform, are but too true. Connections must be broken, and new ones formed, perhaps of a less respectable appearance than those to which we have been accustomed, and no little obloquy endured, even from the very persons who have said much as to present abuses. They are ready to remark, "I would not have said or written so or so;" or, "You will only be called a discontented wavering man:" just as if we must be forever tied down to a certain system, however bad it may have become. The work of reform is not the less needful for all this, and I am still confident that were a society formed with the real design of maintaining a man for the sole or main purpose of *going about to do good*, to persuade people "for Christ's sake to be reconciled to God," that no society in the world would accomplish as much good to mankind, either in a moral or religious point of view, in the same given space of ground and time. To the support of this opinion, allow me to add the Scripture definition of the persons so employed. He must be as a *fisher* to catch men; as a man snatching brands from the fire; as a *labourer* in a vineyard; as a *shepherd* going after strayed sheep; as a *light* set on a hill, which must equally illumine the cellar as the mountain, the garret as the more respectable dwellings of the rich: in a word, he must be what or very nearly what you have so ably described in a previous number, in your sketch of "John Fearless." If I had the means, independent of bread, such a man I would endeavour to find, and engage in the great and good work of going about amongst the poor and needy, the dissolute and abandoned part of the community. I have been led to these reflections, and would gladly adopt this determination, from the fact, that after a census taken of a certain neighbourhood, it was found, that within 100 yards all round a given point, there were 730 individuals; that not more than 130 made any public pretensions to religion; that not more than about fifty sanctified the Sabbath, in its fullest extent, by attending some place of worship, and by strictly adhering to the scriptural rule, "Thou shalt do no manner of work." Then, of course, 550 in that small compass are, so far at least as outward appearances go, as the poet says, going the "downward road to hell." Then how appalling is the thought when extended to the whole town! This fact,

if there was no other, will prove beyond a doubt that a preached gospel in churches and chapels is not an adequate means to reform and convert the great mass of the people. Human nature of itself is no worse than it was when in Scotland almost every one, to a man, loved and revered his minister, and for this reason only—he identified himself with his people, wept with those that wept, and rejoiced with those that rejoiced, and was as a husband to the widow, as a father to the children, and as a brother to all. These things I have not seen, and am afraid they are now upon the wane, as in other places; but I have heard old men talk about the pastoral visits, the holy deportment of the minister, the edifying conversation, the questions put to the younger branches of the family, the encouraging pat on the cheek to the little man just breeched, and, finally, the chapter read, and the pious aspirations offered up, carrying as it were the whole family to happiness and to heaven. These, Sir, were times of refreshing from the presence of the Lord, and such as I ardently long to see. Now a days, the distance is so immense between the minister and his people (and I am sorry to say, this distance is increased by an undue deference which is paid to them generally) that to receive common courtesy in return quite elevates the poor, humble Christian; and with the unthankful and wicked it has a contrary effect, causing them to disregard their advice, and despise both them and their distinction. I know they are to be respected and esteemed highly, but for what? Not because they have been better brought up, not because they have a better address or have more respectable connections, not because they know more or are higher learned. No; but they are to be esteemed highly for their *works' sake*. If the text had but said for their sermons' sake, then indeed we could have found no fault; but unfortunately for them it says "for their *works' sake*." To make and preach a sermon for the purpose of calling sinners to repentance is certainly a good work, but it is not the plural *works*. But, say they, we have other and very important works to do, such as baptizing, burying, attending the sick, &c. This we know, and these sorts of works, which must be done, we are not contending about, but about that great and all important work of going from "house to house," to confirm the weak, and to persuade the dissolute to put themselves in the way of God's mercy.

As it regards the church folks, I can say little, as they are in most cases bound to have whom my lord the bishop or my lord the patron shall please to send; but amongst the dissenters there may be one extenuation in the minister's favour: on the part of the congregation, the bargain is—when put in so many plain, simple words—If you will preach us two or three such sermons as you have given us as a sample, we will give you one, two, or three hundred per year, and if the minister is satisfied with his place and salary, he tries to fulfil his part of the contract, holding every other work as secondary. The effect has been, we are full and over full of parsons and sermons, but alas! alas! where are the pastors? is the cry of all who have real godliness at heart.

Now, while it is called to day, let us not harden our hearts, by a mere clock-work attendance upon a formal round of duties, lest God swear in his wrath we shall never enter into his rest, prepared for those who care not merely for their own things, but for the things of others.

I am, Sir,

Yours respectfully,

JOHN ROTHWELL.

J. Livesey, Printer, Preston.